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T H E

CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."
"This is love, that we walk after his commandments."

VOL. VI.

COBOURG, NOVEMBER, 1852.

NO. 11.

OBSERVATIONS ON THE SABBATH AND THE LAW.

FRIEND OLIPHANT:—I am one of that kind of folk who want to have the why and the wherefore for every thing that I am required to have faith in ; also one that wishes to avail myself of all the opportunities that come in my way of obtaining Bible knowledge ; and believing that you may be able to assist in my present inquiry, or at least to point out where I go astray, I will therefore inform you that I was brought up in the Presbyterian faith, having great regard for the Sabbath day and the shorter catechism. Amongst my religious acquaintances there were Baptists and those of your way of thinking. The observance of the Sabbath occasionally formed part of our conversation. I objected that Baptists do not keep the Sabbath so strict as the Presbyterians do. In reply I was told that Christians are not required to keep the Jews' Sabbath and scripture was pointed out as authority for this, at the same time I was told that Christians are not under the law but under grace. All this was somewhat new to me, but having a leaning towards the Baptists or rather to your way of thinking in some things, it did not require much persuasion to make me go in with all that was advanced, especially as the Sabbath was rather a disagreeable day to me ; and for this reason I could never work my feelings up to that pitch that I believed to be indispensable in the right observance of the Sabbath according to the catechism. But after receiving this new light, my mind was more at ease, and things went on smoothly ; but some time ago there was something like a controversy between some of your people on the subject of the Sabbath and the Law, and upon looking over their communications I became somewhat afraid that my new creed was rather hastily adopted. But having heard some of the Disciple preachers teach the necessity of having faith in the gospel upon our knowledge, and that to have correct faith we must first have correct knowledge, I resolved to examine the scriptures as to these questions that my faith in them might rest upon my own knowledge. I have also heard it taught that it was necessary for those who intended to run in the Christian race, that if they desire to obtain the prize, they must begin to run at the starting post and not at any intermediate distance from it. So I also resolved in my inquiries to begin at the beginning.

Gen. ii 3 "And God blessed the seventh day and sanctified it."— Now we find that the Sabbath was instituted before Adam sinned, and we are informed that "the Sabbath was made for man." Then it follows that man needed the aid of the Sabbath in his first state. Now this day being blessed and sanctified, or set apart, and according to the Scriptures whatever was sanctified was holy to the Lord, then the Sabbath being sanctified, it was holy to the Lord: it is the Lord's day: and could not again be dis-hallowed without the same authority that hallowed it. Query: Was the Antediluvians commanded to sanctify the Sabbath, and is there any trace on record that they obeyed the command. Certainly there is. The very fact that the seventh day was sanctified, one would think, is of itself enough to satisfy any Christian; but there is much more than this on record. It is written Gen. iv. 26, that at the birth of Enos "then began man to call upon the name of the Lord." Paul would say "How then shall they call on him in whom they have not believed" &c. Now this first community of men beginning to worship God acceptably in a regular manner shows that they were taught of God "as it is written in the prophets that they shall all be taught of God," and that their faith in his promises produced this obedience to his commands. Here then you will see that it was their imperative duty to sanctify the Sabbath.

Again, we find that Enoch was a good man "and walked with God," and kept all his commands; and again we find that Methuselah and Lamech transmitted these laws and institutions uncontaminated to Noah; for we find that God testified this "for thee have I seen righteous before me in this generation" Noah being a preacher of righteousness, that he taught his family in the ways of God after the Deluge we cannot doubt; and we are informed that his family as they increased spread themselves into various parts of the earth carrying these laws and institutions with them, and we find that Abraham who lived in Ur of the Chaldees was correctly taught in all the ways of the Lord; for he received the sign of circumcision, a seal of the righteousness of the faith which he had being yet an uncircumcised Gentile, and Jacob when he went down into Egypt with his family, they were all taught of God. It appears that this knowledge was not lost sight of when God took them by the hand to lead them into Egypt, and when they were come into the wilderness of Sin and the food that they brought with them was eaten up, they murmured against Moses. Exo. xvi 4, "Then said the Lord unto Moses, behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no," verse 5, "and it shall come to pass" &c, verse 28, "and the Lord said unto Moses, How long refuse ye to keep my commandments and my law. See, for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two days &c." Any person who will take the trouble to examine this chapter will easily see that these commandments and laws are not spoken of as of recent date, but that they are the same that Jacob and his family believed in when they went down into Egypt. Now we have traced

the Sabbath and his laws from Adam to this period, and showed that there has never been a time since the creation wherein there was not men that loved God and kept his commandments and laws; but we are not yet informed in so many words what these commandments and laws were. But it is written in the 4th verse that the Lord was about to prove them; and how did the Lord prove them? We answer by proclaiming the ten commandments from Sinai in the audience of all Israel and by engraving them in two tables of stone and causing them to be put into the ark for a testimony against all who should henceforth disobey them. Exo. xxxiv 1 inclusive to the 29th "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel." "And the Lord wrote upon the tables the words of the covenant the ten commandments." What Moses wrote was called the book of the law, and what the Lord proclaimed from Sinai was called the covenant, and for this reason, verse 10th "behold I make a covenant before all thy people" &c. But the condition upon which the Lord could fulfil his part of the covenant depended upon Israel fulfilling their part of the covenant—that is, in obeying his commandments and laws.

But says an objector—The observance of the Sabbath is not taught in the New Testament. Answer: it was sanctified at the beginning, and again proclaimed from Sinai: and as it was never cancelled by the authority of God, it was not necessary that it should be again proclaimed in the New Testament. Jesus' reply to John was "suffer it to be so now; for thus it becometh us to fulfil all righteousness" or as some have translated it, to honor all institutions. Then the Lord and all his apostles honoured the Sabbath, nor is there a single instance in the New Testament that any Jew or Christian ever doubted the existence of the Sabbath, but I think that our Lord hath set this question at rest in Mat 24 20 "But pray ye, that your flight be not in the winter, neither on the Sabbath day." Here the Lord acknowledges the existence of the Sabbath when Jerusalem was destroyed and all the apostles, if we except John, was called home, or their mission was finished, before this event hapened, and A. Campbell in Infidelity refuted by Infidels, page 107, says, Justin Martyr to Antonius Pius speaks thus. "On the day called Sunday we meet together on which day Jesus Christ our Saviour arose from the dead; on the day before Saturday he was crucified, and on the day after Saturday which is Sunday, he appeared to his apostles." It then appears that in Justin Martyr's day Christians sanctified the Sabbath, and furthermore that they were not then begun to render the word Sabbath obsolete by invariably substituting in its place the words first day of the week, and in the above quoted work page 243 Julian the apostate finds fault also with the Decalogue of Moses, which, as he says, contained no precepts that are not equally regarded by all nations excepting these two: Thou shalt worship no other Gods. And remember the Sabbath day. Then we understand from this man that the nations generally based their laws upon the ten commandments, also that Christians in the third century regarded the Decalogue and the

Sabbath as institutions then in existence. I have thus noted a few of the prominent features of this history in connexion with these questions under review, and I find myself constrained to come to the conclusion that the ten commandments were the primary laws, and as they were a covenant to Israel, it follows that they were a covenant to Adam and his family also. Neither can I find any scripture that authorizes us to believe that this covenant is abolished either to Adam and his family generally, or to Abraham and his family in particular: for we cannot admit a dark far-fetched inference to be valid in such a case.

Now, friend Oliphant, my position is before you, and if in your wisdom you find that I have brought forward anything that is not scriptural, be pleased to point it out; or if I have overlooked anything that would change the aspect of the above remarks, note it. But I have heard some of your people boast themselves not a little of their Bible knowledge, and if I am wrong in any thing that I have advanced, they can easily put me right; but must not forget to give the why and the wherefore.

It may be some apology for the inaccuracies of this article to know that I am not in the habit of writing for the Press.

OBSERVATOR.

REPLY TO "OBSERVATOR."

MR. "OBSERVATOR:" MY DEAR SIR:—Your frankness is entitled to respect, and your sincerity and love of what you conceive truth, as evinced in your remarks, are praiseworthy. I send you through this paper a short response.

I have a passing remark to make upon your first sentence. You state that you belong to a class of people who seek for the why and the wherefore of everything they are called upon to believe. I am truly sorry you belong to such a people: for I fear that so sincere a gentleman as yourself will receive injury from them. Let me say that you have all cast yourselves upon a sea without shore, or a universe without bound. To ask what is duty, or what is to be believed, ascertaining it from the infallible Word, is both prudent and right, wise and safe; but to ask why God has appointed this or that thing He calls us to have faith in, is beyond the bounds of the Book and belongs to the department of philosophy. Did you intend to be thus understood?

I appreciate your zeal in studying the observance of the Sabbath. My impression is that you have in much faithfulness devoted yourself to the investigation of the question. But has not your zeal to 'begin at the beginning' carried you too far? The beginning of what? Of the Christian Church? Of the Jewish Church? Of the new world begun by Noah after the Flood? Of the history of the crea-

tion? Each has an appropriate beginning. John the apostle says "That which was from the beginning, which we have heard, which we have seen with our eyes—that which we have seen and heard declare we unto you." Suppose we begin at the apostle's beginning? Or the evangelist Mark's beginning—"The beginning of the gospel of Jesus Christ?"

No; if we are in search of directions to observe the Sabbath, we must go back to what was before the beginning spoken of by John or Mark. It is a good rule never to look for directions in reference to any institution where the institution itself is not recognized. The institution of the Sabbath or seventh day—a name and a day sacred to the people of God from the creation to the resurrection of Jesus—forms no part of the Christian code of obligations, and hence it would be labor lost to search for laws and precepts for the right observance of the day in the new scriptures. It would be as consistent to attempt to learn how we are to honour the Lord's day by an examination of the law of Moses, as to search for a guide to keep the Sabbath in the narratives, sermons, epistles, and prophecies of the apostles and evangelists of Jesus Christ.

There are, if I understand you, four things which you desire to maintain:

1. That the Ten Commandments were given to Adam and his posterity.
2. That the antediluvians were directed how to observe the Sabbath.
3. That the Sabbath was honoured and acknowledged by Jesus.
4. That the Sabbath as a divine institution is now to be kept as part and parcel of the gospel.

Not any one of these propositions, so far as I have learned, can be maintained by the divine scriptures. I simply in the meantime affirm my conviction that they are not tenable. Now for an effort at proof

First,—the covenant ratified at Sinai was, at the time it was given, a new and not an old covenant. Moses, referring to it subsequently, Deut. v. 2, 3, says, "The Lord our God made a covenant with us in Horeb; the Lord made not this covenant with our fathers but with us, even us; who are all of us alive this day." The Ten Commandments were thus given to the Jewish people by divine authority, and were never before given. That the Sabbath had been observed in some form previously is readily granted; for the wording of the Command concerning it would indicate this—for the divine language is, "*Remember the Sabbath &c.*" But mark: the Jews henceforth observe it as part of the law because proclaimed from the Mount—

not because it had been acknowledged prior to the ratification of the covenant at Sinai. It was not obligatory upon the Jews because honored by the Patriarchs: it was their imperative duty to obey the injunctions respecting it because commanded by Moses. Let it be carefully noted that Jews were to "do" or "not do" precisely as their lawgiver directed. Even *circumcision*, though instituted and practised hundreds of years before the organization of the Jewish nation, required to be enjoined by Moses to make it valid to the Jewish people. Thus much, then, in reference to the time when the Ten Commands were given.

Second,—respecting what the antediluvians knew about the Sabbath I can say nothing. Moses' history is silent on the subject. Whatever they knew, they put their knowledge to bad account: for only one small family was worthy of being saved at the time of the Flood.

Third,—Jesus, during his ministry on earth, was more than once rebuked by the Jews for the liberties he took on the Sabbath day.—He was however a conservative as it respected the Jewish law. When he was a Teacher in person, it must be remembered that the "time was at hand"—not fully come—when *his kingdom should begin*. Respecting his language, "Pray ye that your flight be not in the winter, neither on the Sabbath day," if the allusion to the Sabbath here is to be specially noted, can we not on the same principle make use of the allusion to the winter as implying its sanctification: for the Jews, in their tribulation, were to pray with equal earnestness that their flight might not be in the winter. How will this interpretation, at a venture, suit you: 'Pray that you may not have to flee when your reverence for the Sabbath, or the severity of the season, will prevent you from making a successful escape.' You are aware I presume that the devout Jews would neither fight nor flee on the Sabbath; and hence the more devout the greater their destruction if required to preserve themselves by flight on a day which prohibited them from journeying save a limited distance. But if you will consecrate the Sabbath, as a Christian institution, from this allusion, you will not object to any one consecrating the whole winter (nine months of it in some countries) on the like warrant.

Fourth,—but the principal proposition, because of its bearing upon your duty and mine, is that which affirms the Sabbath is now to be observed—to be honoured as an institution of the gospel by all Christian men. Will you, my friend "Observer," inform me and many

others where anything like authority is found for the observance of the Sabbath day by the Lord's disciples? What I know concerning the sacred day of the current dispensation is indicated by these scriptures: "I was in the spirit on the Lord's day." "On the first day of the week, when the disciples came together to break bread" at Troas, the apostle Paul preached to them. "Upon the first day of the week let every one of you lay by him in store." These expressions from John, from Luke, and from Paul sufficiently evince how the Lord's day or first day of the week was regarded by the primitives who gave us the scriptures of the new covenant.

When it is recollected that the Sabbath was recognized and honored by the fathers before Moses' day, and that notwithstanding this it was necessary that it should be incorporated in the law code in order to be legally recognized by the members of the Jewish church, it is not too much to ask for the evidence of its transference to us by its introduction into the new law by Christ Jesus our Lord. Meantime, while I wait for light on this subject (calmly and kindly) I will submit with great reliance upon their truth and tenability the following cardinal points, which I am ready to maintain and defend both by word and writing before God and man:

1. The institution of the Sabbath is an old and obsolete institution, hence not now obligatory on saint or sinner.

2nd. The Jewish and Patriarchal Sabbath was the seventh day of the week—the Lord's day is the first day of the week.

3rd. The Sabbath was instituted in honour of the first creation when God rested from his labors—the Lord's day is in honour of the resurrection of Jesus or the new creation, when he entered upon his reign.

4th. The Sabbath was a day of rest—the Lord's day is a day of work, adapted to the promotion of all the interests of Christ's kingdom and the spiritual enrichment of the subjects of it.

5th. The Sabbath was observed by the Jews and the fathers by divine authority—the Lord's day is the day on which the first and divinely guided disciples assembled in honour of their risen Lord and for the observance of the ordinances of his house.

As I am disposed to look at the question before us, and not at any person or persons, and have no quarrel with any man or men, personally considered, your response to this I presume will be forthcoming on the same principle. Personalities, we are all aware, are not argument, and there is little rhetoric in them. Let us see if we cannot pass two letters each upon this topic in the best of good feeling.

I shall only devote one letter more, all things concurring to this question as now brought up. Meanwhile I leave this response and what I have said in the August and September numbers for your scrutiny and review, together with all others who like yourself are interested in comparing names and things of present or previous human authority with the teaching of our Lord and Saviour through his quorum of inspired and heaven-qualified agents.

Yours frankly,

D. OLIPHANT.

INQUISITION OF MADRID, 1809.

We have seldom read a more thrilling narrative of anything pertaining to any Romish Inquisition than the following. The chief gentleman who appears before us as the military destroyer of this 'nest of unclean birds,' is now a minister.

D. O.

IN 1809, Col. Lehmanowsky was attached to the part of Napoleon's army which was stationed in Madrid. And while in that city, said Col. L., I used to speak freely among the people what I thought of the Priests and Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon that the Inquisition and Monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away, and the prisons of the Inquisition had not been opened. One night about 10 or 11 o'clock, as he was walking the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and, while struggling with them, he saw at a distance the light of the patrols—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment (the 9th of the Polish Lancers) was not sufficient for such a service, but if he would give him two additional regiments—the 117th, and another, which he named—he would undertake the work. The 117th regiment was under the command of Col. De Lile, who is now, like Col. L., a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required were granted, and I proceeded (said Col. L.) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender

to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within; at the close of which he presented his musket, and shot one of my men. This was the signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast work upon the wall, behind which they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert. While the troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident, which nothing but Jesuitical effrontery is equal to. The inquisitor general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on, they addressed themselves, in the language of rebuke, to their own soldiers, saying, "*Why do you fight our friends, the French?*"

Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity, in the confusion of the moment, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room; found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practised there, nothing of those peculiar features which we expected to find in an Inquisition. We found splendid paintings, and a rich and extensive library. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told; and where those dungeons in which human beings were said to be buried alive? We searched in vain.

The holy father assured us that they had been belied; that we had seen all; and I was prepared to abandon the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large, and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery; the officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam and pry up the slab; others, with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as Belshezzar, when the handwriting appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar, and took from the candlestick one of the candles four feet in length which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look said, "My son, you must not take those lights with your bloody hands, they are holy." "Well," I said, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." I took the candle, and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room, which was the Hall of Judgement. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgement. This the Inquisitor General occupied, on either side were seats less elevated, for the holy fathers, when engaged in the solemn business of the Holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending to the entire length of the edifice; and here such sights were presented as we hoped never to see again.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we

found the remains of some who had paid the debt of nature ; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeons.

In other cells we found living sufferers of both sexes, and of every age, from three score years and ten down to fourteen or fifteen years—all naked as when born into the world ! and all in chains ! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle aged, and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their Knapsacks clothing to cover their nakedness. They were exceedingly anxious to bring them out to the light of day ; but Col. L., aware of the danger, had food given them, and then brought them gradually to the light, as they were able to bear it.

We then proceeded, said Col. L. to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound ; the machine then being placed between two beams, in which were scores of knives so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the other in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this mark, touched a spring, which caused the diabolical engine to open ; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them ; they might have turned their arms against him, if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The inquisitor general was brought before the infernal engine called "The Virgin." He begs to be excused. "No," said they, "you have caused others to kiss her, and now you must do it."

They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreck their vengeance on the last guilty inmates of that prison-house of hell.

In the meantime it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And oh, what a meeting was there! It was like a resurrection! About a hundred, who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and fell back to earth an immense heap of ruins. The Inquisition was no more!—*Phil. Christ. Obs.*

A NARRATIVE

OF THE ORIGIN AND FORMATION OF THE WESTMINSTER CONFESSION OF FAITH.

No. III.

In taking a correct view of the Westminster Confession it is necessary to take a correct view of the divines that formed it; and in doing this it will be necessary to pay a due attention to their proceedings. In our last number we left them preparing an exhortation to engage all persons above eighteen years of age in England to swear to and subscribe the solemn league and covenant. Many schemes were adopted, and many equivocations and intrigues exhibited by the clergy, then called the loyalists, to avoid the oath. The Puritans now had the power on their side, and that has always given right to the clergy to do what was conducive to their dominion. Confiscations, ejections, proscription, and penalties, were now the order of the day. But this was only establishing a precedent, which, in the reign of the next king, occasioned many to repent of their cruelty and intolerance; for men generally hate persecution when themselves are the objects of it. The king forbade his subjects to swear to the covenant, but some of them tauntingly exhorted him to take the covenant himself.

In pursuance of an order from the parliament the divines wrote to the Belgic, French, Helvetian, and other reformed churches. They sent them a copy of the covenant to shew how pious they were, and

besought them to own them in any way they pleased, "as contemptible builders, called to repair the Lord's house in a troublesome time" and to pray for them that "they might see the pattern of this house; and that they might commend such a platform to our Zerubbabels (i. e. the members of parliament) as may be most agreeable to his word, nearest in conformity to the best reformed churches, and to establish uniformity among ourselves."

All the Episcopalian divines left the assembly before the bringing in of the covenant, except Dr. Featly, who was expelled for corresponding with archbishop Usher, and for revealing the proceedings of the assembly contrary to their rules. From the time of taking the covenant Mr. Neal dates the entire dissolution of the hierarchy, though not formally abolished by act of parliament.

January 19, 1644, the Scots army, consisting of twenty-one thousand soldiers, commanded by Gen. Leven, crossed the Tweed and entered into England. This event changed the proceeding of parliament and the assembly. The controversy about church discipline was now changed. Before the arrival of the army, a reformation of the hierarchy was only insisted upon; but now the total extirpation of it was attempted. The first step to do this effectually was to purify the universities, which were the head quarters of the hierarchical divines, and to make them puritanical fountains. The colleges were then all for the king and the hierarchy. But the Calvinists were determined to purify them. They began with Cambridge. The Puritans represented the teachers in that university, or the clergy controlling it, as "idle, ill-effected, and scandalous." The parliament, by an ordinance of January 22, gave the work of purifying this university to the Earl of Manchester, with full power to "eject" from office whom he pleased; "to sequester their estates, means, and revenues; to dispose of them as he thought fit, and to place others in their room, being first approved by the assembly of divines sitting at Westminster."—He was to use the covenant as a test. On March 18, 1644, the covenant was offered to such graduates only as were supposed to be disaffected towards the parliament and divines; after which about two hundred were expelled. Mr. Neal gives the names of eleven doctors of great attainments who were displaced, and thinks that, because of their love of monarchy and hierarchy, the times require their expulsion. As the Westminster divines had the filling up of the vacancies they took special care to fill the empty chairs with good orthodox teachers and divines, and therefore filled more than half the vacancies, occasioned by the expulsion of the Doctors, out of their own assembly. During the year 1644, fifty-five persons were examined and appointed to the vacant fellowships in this university by makers of the confession.

"Before we notice the debates of the assembly of divines, it will be proper, says Mr. Neal, to distinguish the several parties of which it was constituted. The Episcopalians had entirely deserted it before the beginning of the covenant, so that the establishment was left without a single advocate. All who remained were for taking down the main pillars of hierarchy before they had agreed what sort of build-

ing to erect in its room. The members of the assembly which now remained were divided as respected discipline and church government, into three parties—Presbyterians, Erastians, and Independents. The name Puritan is from this time to be discarded. It once covered them all; but now they are distinguished by their views of church discipline. The majority of the assembly at first intended only the reducing episcopacy to the standard of the first and second age. But for the sake of the Scots' alliance, they were prevailed with to lay aside the name and function of bishops, and attempt a presbyterial form: which at length they advanced into *jus divinum*, or a divine institution. The Erastians were for giving the keys to the civil magistrate, and denied that there was a *jus divinum* for any form of church government. The independents or congregational brethren composed a third party, and made a bold stand against the high proceedings of the presbyterians, and plead the *jus divinum*, or the divine institution of the congregational plan. There was not an anabaptist in the assembly; but out of doors they joined with the independents on the subject of church government. They made a considerable figure at this time, and joined with the independents in contending for a toleration of all nonconformists. Lord Clarendon represents the independents as abhorring monarchy, and approving of none but a republican government; and that as to religion, their principles were contrary to all the rest of the world; that they would not endure ordinary ministers in the church; but every one among them prayed, preached, admonished and interpreted scripture without any other call than what himself drew from his supposed gifts and the approbation of his hearers. Yet, with all their ignorance, they were an overmatch for the presbyterians and Erastians in the assembly, who out voted them, but dare not debate with them, as we shall see in their debates on church discipline.

October 12, 1644, the parliament ordered the assembly "to confer and treat among themselves of such a government and discipline as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the church at home, and a near agreement with the church of Scotland, to be settled in this church, instead of the present church government, by archbishops, bishop, &c. which it is resolved to take away, and to deliver their advices touching the same to both houses of parliament with all convenient speed." The ancient order of worship and discipline in the church of England was set aside twelve months before any other form of government was appointed.

Upon the petition of the divines, the parliament passed an ordinance for the ordination of ministers, and appointed ten members of the assembly to constitute an ordinating committee; to appoint or ordain by imposition of hands all those whom they deemed qualified to be put into "the sacred ministry." This was an ordinance *pro tempore*. They appointed other ordinating committees in different parts of the kingdom. To these ordinances and measures the independents entered their dissent, unless the ordination was attended with the previous election of some church.

POSITION AND PRINCIPLES OF DISCIPLES
NO. XI.

The original heralds of the new covenant are the best expositors of its intention, its provisions, and requirements. The Disciples go to the place where these primitive heralds of the gospel received their authority, commenced their labours, and made their first converts, believing that they are models and instructors for all time. Theories of conversion we wholly and persistently reject, for they are unprofitable and vain. The Lord Messiah, through his chosen and inspired agents, proposes no theory of salvation, but he proposes to save men, making known his will as the only Lord and Saviour, and asking obedience to it. So we believe and so we proclaim to all who are willing to hear the word of life.

Now, then, friendly and reflecting reader, let us if possible enter into the place of audience to hear the Lord by his divine heralds without carrying with us one prejudice or one sentiment which may prevent the cordial reception of the truth of heaven.

We begin with the interview between Jesus and "the apostles whom he had chosen" as narrated by Luke in Acts, chap. i. Embraced in the first few sentences of Luke's history of Apostles' acts, we have detailed to us a number of deeply important and divinely interesting facts, such as—that Jesus showed himself to the apostles after his death—that he gave numerous infallible evidences that it was he himself and not another—that he was seen of them after his resurrection during a period of some six weeks—that he employed this time in explaining to them the principles of his kingdom about to be established—that he commanded them to remain in the city of Jerusalem and not take their departure until they received the special promise he had made to them—that they were to be baptized with the Holy Spirit within a few days after he left them—that they were to be witnesses for him, his truth, and cause, first in the capital of Judea, afterwards in all the Canton, then in the province of Samaria, and finally to all parts of the world.

Reader, attend: these things are not speculations, abstract deductions, learned men's dreams, or metaphysical opinions. They are the verities of heaven—the true sayings of the True Witness. They are as reliably true as the fact of God's existence. To doubt the truth of them is to doubt the truth of the Saviour's word. They can be relied on by every sane mind that relies on inspired testimony; for they are spoken by Jesus and recorded by the unerring Spirit. We put these things down as the things of God, and repose the same confi-

dence in them that we do in the testimony that God created the heavens and earth.

We go upon the same sure basis in everything pertaining to Christ's gospel and Christ's church. We take his own words, or the words he authorizes by his chosen witnesses, and not learned or unlearned theological deductions from them.

"You shall be witnesses unto me" says Jesus to the apostles with whom he left his special commands. Highly exalted men!—witnesses for the Lord of Life to prove to a fallen world his love, his power, and his saving favor! Let it be scrupulously observed that a witness, a faithful witness, one who acts in character, does not testify anything and every thing as it may happen, but he simply testifies what his eyes have seen and his ears have heard respecting the person or the case he speaks of. To tell "the truth, the whole truth, and nothing but the truth" is the work of a good witness. He invents nothing, comments on nothing, magnifies nothing. He utters not his own thoughts, but tells what he has seen and heard. Such were the witnesses of Jesus. He chose them to tell what they had seen and what they had heard relative to himself, and he promised them a spiritual baptism so that they might have all necessary power to deliver their testimony to all people and to prove that they were more than messengers of a man—the messengers of the Lord of Glory. So completely did he fit them to represent himself in their work of witnessing and saving men, that he said to them, "Whosoever sins you remit, they are remitted to them; whose soever sins you retain, they are retained." John's Narrative, chap. xx.

From this time forth we must regard these witnesses as more than men. These twelve apostles of Jesus receive a higher commission and they are appointed to a greater work than any twelve men since Adam's transgression. "Whosoever receives you, receives me," are the words of the Master to them. All, therefore, who would acknowledge the authority of Christ and enjoy his forgiveness, are thus directed to these elect men, endued with "power from on high."

The personal interviews of the Saviour with his apostles terminate precisely forty days after he rose from the dead. Then the Saviour takes his seat at the right hand of the Majesty on high, and the apostles wait in Jerusalem ten days. The feast of Pentecost comes. The apostles are with one mind assembled in one place. Behold, the promised Spirit descends upon them, filling the place where they were sitting with its noise. Parted tongues, bright as flame, rest on each of them. Immediately all of them are filled with

the Spirit [not with spiritual influence, but with the Spirit itself] and they commence speaking and testifying as the Spirit which fills them dictates. Never was there such a day in Jerusalem since its first stone was laid to the present hour. The noise of the Spirit's descent scarcely ceases till all Jerusalem with all its stranger Jews from distant countries become alive to the fact that an extraordinary event has taken place. What an assembly gathers round the house where the apostles sit when the exalted Redeemer fills it, and finally them, with his Spirit! See Acts ii. 8, 9, 10.

And now what do these inspired men—these messengers with heavenly power—these witnesses of Jesus divinely qualified to speak the whole truth relative to saving men from sin and maintain it against all opposition,—what do they speak to the assembled people, among whom are Jews from every nation under heaven? They open their lips and declare “the wonderful works of God.” Yes, verily, the witnesses of Jesus Christ, newly inspired, in the presence of thousands upon thousands, declare *the wonderful works of God*; and every reader of the *Christian Banner* from Cape Breton to the Georgian Bay, and from Maine to Iowa, is as deeply interested in these wonderful works of God as are the listeners who hear the witnesses of Jesus in Jerusalem. And it is most fortunate that the same speakers testify and declare the same wonderful works even now—the same works of God, and for the like purpose. It is to these men that the Blessed Master directs his discourse when he says, “Lo, I am with you always even to the end of the world.” No fear therefore of their authority or commission ever running out. They are our instructors while time endures, and Jesus is with them as long as sins are to be remitted. The Lord Messiah be praised for his benevolent purposes and arrangements.

But it happens now as it did when the apostles first spoke: some, in all honesty, ask in order to know “What meaneth this?”—while it is still true that “others mock.”

The apostle Peter is the first and chief, though not the only speaker on the occasion of the concourse when the Spirit descends. Let us remember that we are among the people, and that whatever is said we are present to hear. It must not be affirmed of us, kind reader, that we go to meeting “to hear preaching,” like many steady churchgoers, and come away and say it was a fine discourse, and he was a capital preacher, and at the same time know nothing more about it.

Now listen—

1st. The apostle, on rising, makes his appeal to “the men of Judea

and they that dwell at Jerusalem." This is to be noted. If the apostle is a pretender, or if he is to urge the claims of a pretender, why address the very men most likely to confront, correct, and expose such barefaced imposture? Why not appeal to the strangers from abroad, who, we should naturally suppose, would be imposed on more readily?

2nd. "Hearken to my words" is the first special invitation of Peter to the people. He has intelligence, inspired intelligence, for the audience; and words are the medium of conveying it. To "speak spiritual things in spiritual words", is, with Peter, orthodox. This, now, in some cases, by men who have been educated in a different college from the apostle, is either doubted or denied.

3d. "Jesus of Nazareth," says Peter, was "approved of God among you." He specifies his miracles, his wonders, and signs as evidence of what he asserts; declaring that these miracles had been done in the midst of those he addresses.

4th. "You have," continues the apostle, "taken, and by wicked hands crucified and slain" Jesus of Nazareth. Plain speaking, but true. Peter is a forcible preacher, and practices the eloquence that brings his subject home to the hearts of his audience. We must recollect that he is a witness—pledged to testify the Master's truth.

5th. "God has raised up this Jesus," "having loosed the pains of death." Of the fact that God raised him from the dead, "we are all witnesses."

6th. He is now "exalted at the right hand of God." He is Lord and Christ—a Prince and a Saviour. We saw him, when on mount Olivet, taken up out of our sight, and we saw two of the angels of his train, who, while we were still looking, appeared to us and told us in express terms that he was taken up into heaven. Therefore, he whom you clamoured to have crucified in preference to the robber Barabbas, is now in heaven at God's right hand.

7th. Being thus exalted, "having received of the Father the promise of the Spirit" he has "shed it forth" as you now see and hear, according to his own word and appointment. The Lord Jesus is henceforth administrator of the Spirit.

8th. Hence, "let all the house of Israel," even all whose opportunity is to see and hear these things, "assuredly know that God has made the same Jesus whom you crucified between two criminals—he has made him both Lord and Christ, or Lord and Messiah."

Here the Judeans and citizens of Jerusalem are deeply moved, and Peter is interrupted. The Jewish auditors, hard-hearted as they

were and are, give way under the Spirit's strong eloquence as it speaks through Peter, and they who cried 'Crucify, crucify him,' now cry out 'What, Peter, shall we do?' Tell us, Peter and the others with you, what we must do. Is there salvation for us?

9th. They are thus proved to be believers in the things preached by the apostles.

10th. "Repent," says the chief speaker, Peter, "Repent and be baptized every one of you in the name of Jesus Christ." *"In the name of Jesus Christ FOR THE REMISSION OF SINS."*

11th. He adds, "And you shall receive THE GIFT of the Holy Spirit."

12th. The promise is not to you only, he informs them, but it is to you, your children, and to all,—to them even that are afar off, as many as God thus calls. The promise is alike to all upon the terms expressed, without respect to persons. "Through his name, whosoever believeth in him shall receive remission of sins."

13th. The preacher testifies and exhorts much more, and says, "Save yourselves from this untoward or perverse generation." As much as to say, 'You now have the knowledge, make the right use of it by putting it in practice'—agreeably to the words of the Great Teacher, "If you know these things, happy are you if you do them."

14th. "Then they that gladly receive his word are baptized."—About three thousand of the assembly thus joyfully receive Peter's word, which is the word of the Master and the Master's Spirit, and become citizens of the kingdom. Thus are they "added to them"—added to the disciples of Jesus.

Reader, let us pause a moment and ask. Are these things so? Are these the undoubted verities of heaven—the true sayings of God—the reliable teachings of the Holy Spirit sent down from the exalted Prince of Life? Did those to whom power was given to remit or retain sins thus speak and act? Have we here the 'mind of Christ?' On the apostles must rest all the responsibility of declaring the whole counsel of the Lord and Master, once on earth but now in heaven; on us rests the responsibility of hearing and obeying. Every soul should decide as in God's presence.

Since, therefore, we have been at meeting where twelve apostles preached "a sermon," the first one ever preached in the name of the glorified Jesus, let us now improve the topics of the discourse and talk over Jerusalem orthodoxy. In times like these, when every one has his favorite preacher, it is very certain that Peter's preaching will not please all; but the question is not now about what is pleasing to

us, but the great question, and the only question, is—*Did Peter preach the truth as it is in Jesus?* Mr. A. says he never alluded to original sin, and thinks it a sin that he did not; Mr. B. is mortified that he had no terrors of the law in his sermon; Messrs. C. and D. object to it because he wholly omitted to explain the operation of the Spirit; Mr. E. is of opinion that Peter was too unlearned and immethodical for an ordained preacher; Mr. F. thinks he will never hear him again because election, reprobation, and the decrees were evidently slighted; Mr. G. firmly believes that Peter is badly versed if not a disbeliever in the Trinity; Rev. Messrs. H. and I have put him down for a Unitarian, and will never listen to him again while they live; Mr. J. is positive that he denies the existence and influence of the Holy Ghost; Mr. K. has reason to think that he put no stress whatever on a change of heart; Messrs. L. and M. suspect that he would, if solicited to express himself, be decidedly adverse to infant baptism; Mr. N. knows certainly that he was too loose in his views of conversion, for he never intimated that a Christian experience was necessary before full membership; Rev. Mr. O. says his sermon was pretty good, but too Calvinistic, in his allusions to the foreknowledge of God and his determinate counsel; his townsman, Rev. Mr. P., disputes it point blank, and regrets that he leaned so much to Arminianism in his exhortation to the people to save themselves; Mr. Q. says he felt very uneasy when baptism was spoken of, and had it not been bad manners he would have left immediately and not heard another word; Messrs. R. and S. could scarcely believe their own ears when Peter alluded to remission of sins as he did, and have determined to warn every body against his Puseyite views of water regeneration; Mr. T. suspects the apostle is no friend to god-fathers and god-mothers; Messrs. U. and V., while approving Peter's preaching in the main, nevertheless complain that he was too precipitate in admitting candidates to baptism before they passed the examination of the Church committee; Mr. X. would have felt good if Peter, during his sermon, had given a clearer idea of natural and revealed religion and their differences; Mr. Y. having looked upon Peter as pope, thought all the while that he was labouring more than was proper for such a dignitary and should have left the principal speaking to the inferior clergy; and Mr. Z. formed no opinion at all, but promised himself to refer what he heard and saw to his minister during the week, and would learn what to think and how to feel about the sermon from him.

O Peter! many are the unpopular preachers, unfavored and spurned by the people generally; but where shall we find unpopularity like thine.

D. OLIPHANT.

ANOTHER SENEX ON THE MARRIAGE QUESTION.

The following arrived at too late a date for the October number. The subject, however, is fresh in the minds of all attentive and interested readers. We express no opinion on the merits of the controversy, other than—we were sanguine that it would continue until the whole subject was much more fully apprehended than it is at present by a large majority even of intelligent professors. Too little is said upon it. And too little, we doubt not, is thought about it, more especially by the youth of our churches, who are, in a practical sense, the chief parties concerned, and who should, indeed, be prepared to give a reason for every important step they take in life.—But enough for to-day. Let us hear another Senex. D. O.

I have read Senex' last article, and wrote quite a long and pointed review of his two letters, in which his inaccuracies and the injustice he has done to Mathetes and myself were pointed out; but on reflection, I concluded that they were so palpable that it would be impossible for any ordinary reader not to see them: and so my review is time lost. I do, however, wish Senex to reflect on his last letter, and the unfavorable impression which his bold and erroneous assertions are calculated to make. Can any person acquainted with the Bible read them without wondering at the writer's ignorance, and saying "If such be the ignorance of a Senex, what will a young man's be?"

I have no inclination to be severe, or point out but a few of Senex' blunders. He says that Enos, who was born in the 235th year of Adam's life, was an infant in the days of Noah, his own descendant of the seventh generation; and that Enoch and Noah who walked with God were descendants of Cain! If Senex continues to write in the same strain, there is no use in following him. I am sure I will not.

ANOTHER SENEX.

October 12th, 1852.

OUR PUBLISHING FIELD.

It is questionable if ten readers of the majority of religious papers, apart from those who are in some form connected with publishing, have any adequate conception of what it requires to keep the oil upon the machinery; or, what is the same thing, keep them alive and in motion.

We have frequently been grateful, indeed, that a number of able and willing-hearted brethren, interested in the work of religious reformation, have proved themselves men of faith in receiving certain statements from us in reference to the expenditure and receipts connected with our efforts to secure the continuance of this reformatory paper. Some brethren, we are free to say, whose countenance and co-operation we have enjoyed, and whose sympathies have been medicine to us in time of need, are not to be excelled in liberality by

brethren similarly called upon in any section of America. We could name individual brethren who, in the past, have put into our hands equal to one dollar per month for two full yearly periods; and we could name one or two whose help has been nearly double this during one year; and again, when special contributions were called for after five years' labors, almost every Church in Canada West was ready to do more or less for the common object of imparting a new impulse to our exertions and labors through the Press.

It has long been our fixed purpose to give the names and surnames of those who have, through all struggles, steadily and nobly aided this publishing enterprise. But this is not our theme at present.

The current year, now soon to close, has been to us one of special pecuniary concernment. Months before the January of this year came, we clearly foresaw, according to all human probability, that the year 1852 would be a critical year with us. But no calculation could have previously revealed to us the heartlessness and absolute fraud of some earth born sons of Adam by whose unjust proceedings our pecuniary trials were made additionally oppressive. We may, perchance, ascribe to our own too confiding nature a part of the cause of the burden. Aside from current office outlays, it has been necessary, during eleven months, to liquidate obligations to the extent of fifteen hundred dollars, and nearly another hundred to that; and this pressure, together with our managing and writing for two journals, and our travels and discourses, have occupied our energies fully and been enough for us. In perseverance we give way to no man—in some kinds of energy, too, when called for, we have a passable share, provided we keep a correct tally.

But it was to speak a word in respect to our paper, our publishing field, and our success, that we took up our pen. And first, it will be instructive to glance at the various periodicals established to plead the cause of reformation north of Virginia.

The first paper, in the region we have in our eye, was, if we mistake not, commenced in Eastport, Me., in 1834 or somewhere about that date. It is reported to have been ably conducted. Hunter, afterwards more famous than righteous, was connected with it either as an editor or regular writer. Its life became hopeless not many months after its being was duly announced; but still, by a hopeful marriage, it succeeded in remaining among terrestrials for a period. We think it was christened (perhaps however it never was christened) the Investigator. In the year 1835 the *Primitive Christian* was established in Auburn, N. Y., edited by Silas Eaton Shepard—a man of noted perspicacity and shrewdness. The Eastport and Auburn papers became duly bound in the bonds of wedlock, and brother Shepard therefore published the *Primitive Christian and Investigator* in Auburn city. In August 1836 the united papers, as gathered from an editorial notice, did not pay publishers' bills. The language is, "Our remittances do not as yet, come up to our expences." At the close of vol. 2, it is announced in the paper that. "Through the exertions of some of its friends, it has gained so much strength that it bids pretty fair to live at least one year longer; those persons who have joyfully anticipated its death, and have prepared a festival for its funeral,

will be under the painful necessity of waiting one year longer, &c." It reached its fourth volume. Its friends lamented, its foes rejoiced at its demise.

It was somewhere in the region of time called 1836 or '37 when the "Christian" first appeared, conducted by W. W. Eaton, St John, N. B. The constitution and robustness of this work, to all appearance, together with the healthy piety with which it was encompassed, seemed to guarantee for it a long life devoted to the work of faith. Brother Eaton, we shall say for him, struggled manfully. We could name those who would not have endured his position as many months as he did years. And when, at the close of the second volume, he ceased his periodical visits for a time, who heard him complain? He suffered faithfully—nobly.

At what period the *Genius of Christianity* appeared in the east, we are not able to determine. A. G. Comings, its editor, at Boston, Lowell, Salem, and at another place among the mountains of New Hampshire, published his "Genius" for three or five years. His subscribers, judging from his business hints, were, almost to a man, very great sinners—above even those on whom the Tower of Siloam fell. His publishing history can be summed up in one word, borrowed from one of the famous Patriarchs, "Man that is born of a woman [or born to be an editor.] is full of trouble." We think he was relieved in the year 1849.

But previous to this, in 1847, brother Eaton's acceptable *Christian* again came forth. And not far from the same date The *Christian* of the city of Brotherly Love, Philadelphia. The latter lived nearly if not quite a year, the former kept on its way and made its tours regularly for two full years, and its cessation it was contemplated was only for a time. Meanwhile the *Investigator* by Russell was published in Michigan, and the *Proclamation* in Ohio by Hall. Their campaigns lasted two annuals or two and a half. The "Protestant Unionist" by brother Walter Scott was commenced at Pittsburg, Pa., in 1845, and after a two years' battle with opposing elements, it went down so far that it was found at Cincinnati, having migrated south to a more congenial climate.

Such is a running sketch of the publishing labours in the vigorous north on behalf of the cause of reformation up to this year of grace, saving what has been done in Canada since Sept. 1845. and the effort now being made by a co-operation of the brotherhood of all the North American Provinces. Here we have a history of some seven or more periodicals which have sprung up in the vast north during a period of eighteen years; and who likes the picture?

After this tale of disappointed hopes and baffled efforts, to secure one cheap publication in all the north to advocate the truth of Jesus against well established error, let us treat ourselves to a short chapter respecting efforts with which we are all more intimately concerned. whether indeed we think it or not. We argue at the outset, and if we argue incorrectly the reader must detect the fallacy, that the brethren where this paper circulates have a duty to perform in the premises. Brother Eaton and myself, together with a number of

faithful and zealous friends, co-laborers in the Lord, send ourselves or make visits by this vehicle to our brethren and to various members of the community professedly on the one grand errand—to shed light, show love, and sow the seeds of “truth, purity, and fidelity” in the name of our Lord Jesus Christ. To every reader our aims, principles, abilities, and power of public usefulness are all knowable and known. We are engaged in a work which the Lord approves, or we are not. There are two sides and only two sides to the question; and the Lord asks every one called a brother to decide this way or that, and decide as having a duty to perform. We argue that the Lord, and not us, calls for this decision—and the promptitude also connected with it. For our work is the Lord’s work, or it is not. If it be the Lord’s, then every brother who thus regards it, should be ready promptly and zealously to say, ‘Here, Lord, am I: my hand will help.’ If considered not the Lord’s work, every one should take a firm stand and say, ‘Lord, they do this in thy name, and they serve Thee not: my influence will be with THEE and against it.’

This makes it a matter of conscience, a point of individual duty in the sight of God; and that the Father of all good gifts makes us thus responsible for the way we employ them, is, to our mind, as evident as that there is such a thing as a gift or a Giver. And he who thus resolves upon principle as being responsible for his time, his means, and countenance in any work, has a power and an influence either *for* or *against* far beyond him whose decision is based upon anything else beside. The opposition or the favor which is formed, founded upon, or urged by religious principle (and whatever we do, we are to do it “HEARTILY as to THE LORD”) is precisely the opposition or favor which must effectually put down or build up any enterprize or cause whatever.

But the root of many of the sins of this age is indifference. And what is indifference to any object or cause but an absorbing interest in something else? Every man is an earnest man: but he is earnest in that, and that only, which deeply interests him. And nothing interests him only as he puts a value upon it. Every other object has his indifference. This is the christian philosophy of all men’s earnestness, and the direction it takes “from youth to hoary age.” We have read of a man, a professor too, who valued thirty pieces of silver more than the Lord of heaven and earth; the consequence was that his indifference to the one and earnestness for the other incited him to give the latter for the former—the life of his Lord for the silver. An awful lesson, truly; but the same thing in another form, though not so palpable, is transacting from day to day in our presence.

To return. The question for decision is not whether the Lord’s cause demands the aid of the printer’s art. That question has been decided long ago by every man who has space in his mind for two thoughts. The person who could hesitate the sixtieth part of a minute whether we should use machinery to multiply copies of the Scriptures or embody and circulate christian teaching and religious news in a pamphlet as well as publish by word of mouth, is so far out of our logical parish, that we frankly avow that he is hopelessly beyond our

reach. Whether, indeed, he is "out of humanity's reach" we say not. But we have not, and never had, one argument for brother or alien of this mental mould. He who, with all the evidences before him, is blind to the fact that the Spirit which was in apostles incited them to "write" as well as "speak," and is at the same time forgetful of the every-day practical truth that we are indebted to apostles and evangelists' writings for all our correct knowledge of the religion of our Lord, would, we think, need further light on the subject if Moses should come in person and tell his labors in giving the written history of the creation, and of Adam's family down to his own day.

No less than six of the Lord's Apostles and two of his inspired evangelists have given themselves to us and the world by their writings. If this will not serve as a short metre answer to all sceptical queries on this head, we may at least refer the whole chapter of objections to another time, if indeed it will ever be convenient.

But the primary practical question to be decided by every member of the Lord's faithful community, each for himself, is, *Can I do, or is it my duty to do, anything for Messiah's cause by my countenance of and co-operation with religious men who teach through the instrumentality of the periodical press?* And if this query be responded to affirmatively, as it will be in a majority of cases, the next very simple question is, *What paper or papers is it my duty to countenance, sustain, and circulate?*

We know the decision of various strong friends of the cause in reference to both these questions. They have resolved—yes, in good earnest, that they will aid, and be aided by, the Press. They have, too, resolved that the *Christian Banner*, as now equipped, shall receive their hearty and constant countenance. Their works bear them witness that they have so determined. They have not done these things for us but for the Lord. They look for their reward at a time and place where it is sure. These men we love, and they love us, and we all strive together for the truth's sake. Some others have not thus decided. They are halting between two opinions, touched, perhaps, in some instances, with indifference. We would they were cold or hot. Better for us, and no worse for themselves, if they would get very much warmer or become very decidedly colder.

Brethren and reading friends! let us say frankly, and at the same time affectionately, that we are not half and-half men, and have slender attachment to any who are so. Anything worthy of an effort "as to the Lord," is worthy of a true and whole-hearted one. Long since have we resolved, and by the favor of God we keep our resolution somewhat fresh and hale, to be active, earnestly active, in Christ's kingdom, which is not of this world. Our spirit is not quenched—we trust it is not quenchable. We were never stronger in the Lord than at the present hour. We are not particular what engages us, provided we realize that it is religious duty. To follow duty where it leads, has been, now is, and we trust ever will be, our leading and uncompromising desire.

If pecuniary treasure were our object, we should never set another type nor write another sentence for the *Christian Banner*.—The Philosopher who attempts to set fire to the frozen ocean, and the

religious reformer who tries to put himself in funds by rebuking fashionable sin and venerated error, are equally wise. We knew this when we wrote our first article at the age of twenty-three as well as at this day. Disappointed we have not been. Nay, we have, upon the whole, succeeded better than was anticipated. But if the Lord will, we shall succeed better still in things pertaining to pecuniaries; for along with other resolves, it is among them to show greater promptitude in asking and securing that oil called "needful" to make our lamp give light.

Since the close of 1850, we have not, on our own part, in sending out this work, given that evidence of punctuality demanded by the times. It was not so previously. It will not be so in future, the Lord willing. We plead reformation—we must practise it in this as in other particulars.

Meantime, then, we are fully decided. It would give us pleasure to know that every one who reads this article is so. Anything, even rank opposition, is better than indifference. Of personal complaint we have none; we are esteemed and personally assisted equal to our deserts; nay, beyond our expectations; yet we are more and still more anxious with each revolving year, that all of us prove faithful and true in view of all the means and opportunities which God in his abundant mercy has vouchsafed to us. D. OLIPHANT.

A WORD AND MORE THAN A WORD FOR OUR PAPER.

W.—, N.Y., M—Co., Aug. 17th, 1852.

BROTHER OLIPHANT:

Dear Sir:—Please accept the inclosed as a token of love for yourself as a faithful disciple of Jesus Christ, and of my approbation of your paper. May you and your fellow labourers be enabled to persevere in your work of faith and labors of love, is the desire and prayer of

Your affectionate friend and brother in the hope of Eternal life.

RESPONSE.

Kingston, 25th Aug., 1852

DEAR BROTHER IN CHRIST:

Just as I was leaving for this city, your two gifts arrived in Co-bourg—I mean the proof of your Christian philanthropy in words and the evidence of it in a Bank Note with more than a figure 1 upon it. These tokens are the more prized because they are considered as a free-will offering in testimony of the worth of labors to diffuse religious knowledge through the Press. There is no other interpretation which can well apply to your offering, as we have never yet seen one another. But my pen is not taken to present to you as a return many and flattering personal acknowledgements in view of what you have been pleased to do in behalf of the *Christian Banner*: but I would affectionately intimate that such offerings are very animating—not that I desire a gift," as an apostle once said; for when a gift is desired, it is for the gift's own sake. But all tokens of this character tend to convince a labourer that his labors are in some degree

useful. And although gifts are not by true men desired for their own sake, yet they may be very thankfully received for the sake of assistance in the Master's cause and for the Master's use. The magnanimous Paul, who was willing to sustain himself and other preachers too, rejoiced much when a messenger on two occasions came to him from Macedonia at a time of need, loaded with brethren's kindness, sympathy, and assistance.

Please therefore, simply, in the meantime, receive my thanks for your double favour; and may both giver and receiver be ever worthy of giving and receiving in the name of Him who has given us richly of himself.

In faithfulness and affection,

D. OLIPHANT.

* * If all this should be thought too good, we must advise those who thus judge to re-peruse Mr. Holmes' letter, and also enquire into what has been openly and whisperingly said of us recently in the township of Whitby. Perhaps a little sour mixed with the sweet will operate happily. Of these latter developments we intend to say something next month.

D. O.

PIETY IN THE PENITENTIARY.

During the pastoral visit of the Bishop of Toronto to Kingston, his lordship baptized fifty convicts in the Penitentiary, and confirmed one hundred and ten others.—*British Whig*.

It is hard to believe that the Bishop is so desirous to swell the numbers of the Faithful as to admit wholesale the most debased specimens of our common humanity to the rites of the Church. If this is christianity it would be difficult to know what paganism is.—*North American*.

The Episcopal Bishop has eclipsed the Roman Bishop St. Xavier, who christianized Indians by the hundred through a few drops of holy water to every half-dozen or dozen. These Penitentiary sinners were surely bad enough without the Bishop's contraband unction. It will be remembered that we tendered kind advice to him to keep his hands off the convicts. Had he taken this counsel, he would have proved himself more like a bishop who "desireth a good work."

BREVITY IS THE SOUL OF WIT.

Under this "heading" we find, in a communication to the *Boston Traveller*, an anecdote worth repeating, for the benefit of prolix preachers. At the recent ordination of Mr. Greeley, at Haverhill Corner, New Hampshire, President Lord, of Dartmouth College, preached an able sermon, one hour and a half long. The other parts were like unto the sermon—in length, at least—until it came to the address to the people. This was assigned to a venerable patriarch, the Rev. Mr. Sutherland, a Scotch divine in the neighbourhood, who observed and sympathised with the excusable weariness of the congregation.

He rose and said, with great deliberation, and in a broad Scotch

accent: "Brothers and sisters of this church, and brothers and sisters of this congregation, I am to give you a charge; I shall give you a good charge—a charge you will all of you always remember. *"Be of one mind; live in peace with one another. Amen."* The result and thrill which ran through the audience as the speaker sat down, proclaimed that his words were like much light concentrated into a flash, and that the shortest speech, if it answers its end, is long enough.

PROTESTANTISM NOT DECLINING.—Do any tell you that evangelical Protestantism is on the decline? How strange their error! Every school that tells the story of Luther and the Reformation—every unmuzzled press—every tract that speaks of Christ's blood as the only atonement for and cancelment of sin—every sermon that proclaims him God and man, the one and the sufficient, and the only Mediator—every Protestant Bible sent on its glad errand, is a new triumph of that gospel, the seed and seal and warrant of yet other and future triumphs—is a new protest of a living Protestantism against the presumptuous edict that calls her *dead*, in the murderous hope of *burying her alive!*

REV. DR. WILLIAMS.

GOOD REASONS.—Our esteemed brother Eaton, with whom we labor in the Lord, has not employed his pen, as the reader has already realized, for a length of time past. Absence from home for a number of weeks, indisposition and consequent attention to medical treatment; together with recent labors in a new field, even while still in part a patient, will fully explain why he has not lately accompanied us with his pen. Ere long he hopes to fill his wonted place, though still out of health. During the entire summer he has been far from robust. It is our desire and prayer that the heavenly Father may hasten his recovery.

D. O.

DR. DWIGHT'S OPINION.—An anecdote affording a good hint to young ministers is told of Dr. Dwight to this effect:

A young clergyman called on him for advice as to the best method of treating a very difficult and abstruse point of mental philosophy, upon preparing a sermon. "I cannot give you any information on the subject," the doctor replied, "I am not familiar with such topics, I leave them for young men."

Brother Alexander Anderson has lately visited many of the Churches for the purpose of Collecting in behalf of the enterprise for evangelizing, and obtaining farther pledges. His labours have been blessed.

D. O.

For "appeals have been made to them in vain." No. 9, page 231: tenth line from top, read *appeals have not &c.* In No. 10, page 282: the present occupant of the imaginary St. Peter's Chair is made to read Pius IV, when all know that he is the IX of that name.